1: DeLand O-4 (No date)1908 NQ17 Mandan NQ17

with us; the rest of the Indians following on shore. At one mile beyond the camp we passed a small creek, and at three[4] more a bluff of coal of an inferior quality on the south. After making eleven miles we reached an old field where the Mandans had cultivated grain last summer, and encamped for the night on the south side, about half a mile below the first village of the Mandans. In the morning, we had a willow low ground on the south and highland on the north, which occasionally varied in the course of the day. There is but little wood on this part of the river, which is here subdivided into many channels and obstructed by sandbars. As soon as we arrived a crowd of men, women and children came down to see us.

First Meeting of the Mandans. "Captain Lewis returned with the principal chiefs to the village, while the others remained with us during the evening; the object which seemed to surprise them most was a corn-mill fixed to the boat which we had occasion to use, and delighted them by the ease which it reduced the grain to powder. Among others who visited us was the son of the grand chief of the Mandans, who had his two little fingers cut off at the second joints. On inquiring into this accident, we found that it was customary to express grief for the death of relations by some corporal suffering, and that the usual mode was to lose two joints of the little fingers, or sometimes the other fingers. The wind blew very cold in the evening from the southwest. Two of the party were afflicted with rheumatic complaints." (id 159)

The Interpreter. "Saturday, October 27th. At an early hour we proceeded and anchored off the village. Captain Clarke went on shore, and after smoking a pipe with the chiefs, was desired to remain and eat with them. He declined on account of his being unwell; but his refusal gave great offense to the Indians, who considered it disrespectful not to eat when invited, till the cause was explained to their satisfaction. We sent them some tobacco, and then proceeded to the second village, on the north passing by a bank containing coal, and a second village, and encamped at four miles on the north, opposite to a village of Ahnahaways. We here met with a Frenchman, named Jesseaume, who lived among the Indians with his wife and children, and whom we take as an interpreter. The Indians had flocked to the bank to see us as we passed, and they visited in great numbers the camp, where some

4: Lowie E-5 (1910-1911) 1913
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Shaved Head societies. Black-chest's enumeration differs from that by Wounded face merely in the omission of the Old Dog, Coarse Hair, and Black Tail Deer societies and in the reversal of the relative positions of the Buffalo Bull and Dog societies. 575

MANDAN SOCIETIES.

Maximilian (II, 139–144).	Wounded-face.
	1. Cheyenne Society (cō'ta ŏ'xat'e)
	2. Kit-Fox Society (ŏ'xox'atoc)
	3. Little Dog Society (mini'sinik ŏ'xat'e
1. Foolish Dogs (Meni'ss O'chka O'chatā)	4. Crazy Dog Society (mini's'ŏ'xka ŏ'xat'e)
2. Crows, or Ravens (Hāhderucha O'chatā)	
3. Half-shaved Heads (I'schohā Kako-schochatā)	
4. Soldiers (Chara'k O'chatā, or Kau'a Karakáchka)	5. Black Mouth Society. (I'he psi'here ŏ'xate, or numā'k xarāk ŏ'xat'e)
5. Dogs (Meni'ss O'chatā)	7. Dog Society (mini's ŏ'xatoc)
6. Old Dogs (Meni'ss-Chāh-Ochatā)	8. Old Dog Society (mini's xixe' ŏ'xat'e)
7. Buffalo Bulls (Bero'ck-O'chatā)	6. Buffalo Bull Society (mēro'k ŏ'xat'e)
8. Black-Tail Deers (Schu'mpsi O'chatā)	10. Black-Tail Deer Society (cu'psi ŏ'xat'e)
	9. Coarse Hair Society (bacā'ca ŏ'xat'e)

CHEYENNE SOCIETY.

Wounded-face's group bought the Cheyenne society (cō'ta ŏ'xat'e), at the request of the men owning it, when my informant was about 10 or 12 years old. Calicoes and tanned goods were gathered, and with them a pipe was taken to the sellers. One of these smoked the pipe to show that they were willing to dispose of their membership. 575 432 [576]

4: Lowie E-5 (1910-1911) 1913
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575 Some additional information on this society was furnished by Wounded-face, Water-chief, and Little-crow. Of these, Wounded-face and Water-chief belonged to the same group as Black-chest, while Little-crow was a member of the group from which the other three informants purchased their membership. Black-chest sets his present age at 62, while Little-crow is supposed to be 74. At the time they purchased their membership, the age of Little-crow, Wounded-face and Water-chief was about 14, 20, and 16 respectively.

575 773 Wounded-face regards Good-fur-robe, a mythical hero, as the founder of the society. Good-fur-robe pulled out two sunflower stalks from the ground and presented them to two young men. He instructed them to plant these stalks in the ground during an encounter with the enemy and not to retreat from the spot. The sunflower and the corn, this informant added, were essentially one. A similar account was furnished by Packs-wolf, who further stated that at a later time lances were substituted for the stalks. Though Maximilian does not mention a Mandan Kit-Fox society, the following tradition recorded by him as to the origin of the other Mandan organizations is very suggestive in view of the statements obtained from my own informants. The chief who first ascended to the earth from the subterranean regions formerly inhabited by the Mandan was named Village-smoke, but assumed the name of Good-fur-robe ("die Robe oder das Fell mit schönem Haare, la robe à beau poil") after reaching the upper world. He founded the societies, beginning with the Dogs. For the Soldiers he made two hooked-sticks wrapped with otterskin and two other sticks trimmed with raven feathers. The hooked sticks represented sunflowers; the other sticks, the corn plant. These emblems were to be planted into the ground in fighting an enemy and were never to be abandoned.[1]

575 432 Water-chief mentions the interesting point that his group bought the Kit-Fox organization at the suggestion of the owners. These came to the younger men and said, "We wish to give you this Fox society and make you our sons." It is quite clear from the other accounts that this fact did not affect the initial mode of procedure. A pipe was put before the fathers and [576] had to be accepted and smoked by one of their number in the same way as when Little-crow's group decided to buy the membership on their own initiative. In both cases the fathers seem to have been able to dictate the terms of purchase: at the time when Black-chest and Water-chief became Kit-Foxes, a ten nights' entertainment was demanded, while in Little-crow's day the feasting of the sellers lasted twelve nights.

Like Black-chest, Wounded-face selected a clan father, Two-crows, for

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[1] Maximilian, II, 162.

[For bibliography, see Category 113-- Analyst]

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surrendering their ownership of the Fox organization, they had acquired possession of the Little Dog society. On one occasion, after the lapse of about five or six years, the Kit-Foxes were meeting at Woman-ghost's house, when someone asked whether they might not buy the Little Dog society then. Each one expressed his willingness to purchase it. Then they gathered together property for an initial gift, and one man carried a pipe to the Little Dogs' lodge. One of the Little Dogs said, "Well, we will meet and debate the matter." The messenger returned. As it was late, the Kit-Foxes waited for the next day to make their first offerings of goods, and merely went about the village, singing at several earth-lodges. On the next day they gathered and notified their friends, the River Women, who collected some property for them. This was piled up together with some guns contributed by the purchasers themselves, and was then divided among them. They waited until nightfall, then they went outside, crying, and marched towards the Little Dogs' lodge. A leader carried the pipe, and, on entering, laid it down before the fireplace. All the property was deposited near the pipe, then the Kit-Foxes took seats near the door, in the space allotted to outsiders. The Little Dogs were seated in the rear and on the sides of the lodge. Iron-eyes, one of the sellers' company, took the pipe towards the fire, lit it, and began to smoke. All the Kit-Foxes then cried, "Hahō'! We are going to have some songs." According to Wounded-face, the prospective buyers said to their fathers: "We have bought the Kit-Fox society of you, but we still have the Dog society to buy from you." Thereupon the fathers took the property and bade their sons prepare a lodge for the next evening. Then the Kit-Foxes went back to their lodge.

The next evening the Kit-Foxes gathered in Two-chiefs' house. They had married since their former purchase, and each one had his wife prepare food and bring it to the meeting place. The Little Dogs approached the lodge, singing on the way. The door of the lodge faced north. The buyers had ranged themselves on the right side (for one entering), with their wives behind them. The sellers sat down on the opposite side, with their wives behind them, and began to sing, using sticks with sleighbells for rattles. "We liked their song better than ours." (Black-chest). Big-thief rose, held up a dried dogskin, laid it toward the fire, faced the fire himself, sat down behind the skin, and thus addressed the group of buyers: "Well, sons, this dog has five claws on each of its front legs, that makes ten. Its hind legs also have ten claws, that makes twenty in all. So we wish you to feast us for twenty nights, then we will let you have our songs." [1]

[1] Wounded-face says that the entertainment lasted only fifteen nights, while Water-chief spoke of a ten nights' feasting of the fathers. When Little-crow, of the group immediately higher than that of the three informants quoted here and in the text, bought the same society, the entertainment lasted eight nights.

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575 screen. Along the wall to the left sat the remaining Soldiers, about twenty-
432 five in number; while some were clad in fine garments, the majority dressed
527 in ordinary clothes. Some exposed the upper part of the body. In the
center three drummers seated themselves. The purchasers stood on the
right side of the fire. They were expected to give valuable presents to the
[537] Soldiers, to feast them and furnish them with tobacco for forty nights, and
every evening they were to offer them their wives. The sellers approached
the lodge amidst singing and drumming, and entered with their regalia.
These consisted of four lances, from 7 to 8 feet long, with an iron head point-
[293] ing downwards. The shaft was wrapped with broad bands of otterskin,
while pairs of otterskin strips were tied to the head and several other points
on the lance. Two of the lances were hooked, the two others were straight.
A fifth emblem consisted of a war club with iron point, which was colored
red and was decorated with several feathers in the back. Further there
were three lances, decorated alternately with black and white feathers, and a
beautifully ornamented bow and quiver. At first, the Soldiers remained
concealed behind the screen, and were merely holding these insignia so that
they projected into the main space of the lodge. After standing in this
position, singing and drumming violently, for a while, they entered, placed
the lances against the wall, and stuck the war club into the ground, near one
of the main pillars. Then they all took seats along the wall. While the
•[576] singing and drumming was alternately renewed, the purchasers prepared
their pipes, and handed them to each of the guests in turn, for which act
they stooped, holding the mouthpiece towards the smokers. When the
guests had taken a few puffs, the purchasers did likewise, and then carried
the pipe in regular order, from right to left, to each of the sellers. This
smoking consumed considerable time; each guest, during this part of the
[535] performance, was also presented with a little cake of sweet-corn. After
about half an hour, two of the Soldiers rose and danced towards each other.
One of them seized the war club, and held it stiffly in his left hand, while the
right hung straight down. Bending the upper part of his body forward,
he jumped stiffly into the air with both feet; keeping time with the music.
The other dancer had fine decorations on his head and legs, and the upper
part of his body was likewise exposed. He seized one of the otterskin lances,
which he held, sloping, between his two hands, and both men then danced
or hopped towards each other. After several minutes the second performer
put the lance away, and took a seat, while all the other members gave the
war whoop and gave vent to exclamations of joy, amidst vigorous beating
of the drum. Then there was silence. The man with the war club ad-
dressed the buyers, calling them his "sons," and recounted several of his
martial exploits, whereupon he handed them the war club. One of the

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the members' faces. Each performer carried a bunch of peppermint (ca'xkuxke); at the sound of the special song a motion was made with this peppermint as though to remove the paint. Then the paint was actually rubbed off with the end of the robe. When the dance was all over, the women lay down to sleep in the lodge. Some members fasted all night. Before dawn one of the musicians took a long cottonwood pole and attached all the headdresses and the middle officer's robe to it. The staff was then fixed above the doorway. This was a sign for a big wind and snow to drive the buffalo close to the village. At the foot of the pole a buffalo skull was deposited. A branch of a tree was painted red, and numerous offerings were tied to it and laid on the skull. Thereupon all the members rose, went out of the lodge, and passed through the village. They approached the lodge in exactly the same way as on the previous day, making four stops and dancing at each before reëntering the dance-lodge. During the day one of the officers prepared all the food required. In the evening the performance was repeated, the three officers dancing up to the buffalo skull, whereupon the entire society followed suit. In front of the skull they placed a ball of mashed corn and a pipe. The leader took the pipe and the corn-ball. First she offered the pipe to the musicians, who lit and smoked it. Then she distributed the corn among the members, beginning with the one nearest to herself and appropriating what remained in the end. Next, the rear officer distributed corn twice, and finally the middle officer made two distributions. The entire society represented a buffalo herd; the middle officer represented the best buffalo and was supposed to get all that remained of the corn. The second, third, and fourth nights were all similar so far as the feature just described was concerned. Throughout the performance there were numerous spectators.

For the last night each member had to prepare a basketful of mashed corn; sometimes this was attended to by the members' mothers. Additional food was also brought together. This night was distinguished by the use of gourd rattles. All the baskets of corn, as well as the robes and headdresses were placed round the skull. Next a song was sung four times, and incense was burned to smoke the robes. Then mashed corn was given to the spectators until the supply was exhausted. Some peppermint was tied to a short pole. The incense-burner dipped it into a dish of water, and sprinkled all the members, beginning with the leader and stopping with the rear officer. The buffalo skull and the musicians were also sprinkled. A little of the food was attached to the end of a short stick and placed in the nasal cavities of the skull, then pointed to the four quarters, and finally set down on the fireplace. A feast terminated the performance. On this last night newly adopted members made valuable presents to their adoptive mothers.

7: Catlin R, E-5 (1832-1840) 1857
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262 264 415 *fat*; and one of the former held a fine brace of buffalo ribs, delightfully roasted; and the other was filled with a kind of paste or pudding, made of the flour of the "*pomme blanche*," as the French call it, a delicious turnip of the prairie, finely flavoured with the buffalo berries, which are collected in great quantities in this country, and used with divers dishes in cooking, as we in civilized countries use dried currants, which they very much resemble.

276 264 A handsome pipe and a tobacco-pouch made of the otter skin, filled with k'nick-k'neck (Indian tobacco), laid by the side of the feast; and when we were seated, mine host took up his pipe, and deliberately filled it; and instead of lighting it by the fire, which he could easily have done, he drew from his pouch his flint and steel, and raised a spark with which he kindled it. He drew a few strong whiffs through it, and presented the stem of it to my mouth, through which I drew a whiff or two while he held the stem in his hands. This done, he laid down the pipe, and drawing his knife from his belt, cut off a very small piece of the meat from the ribs, and pronouncing the words "Ho-pe-ne-chee wa-pi-shee" (meaning a *medicine* sacrifice), threw it into the fire.

He then (by signals) requested me to eat, and I commenced, after drawing out from my belt my knife (which it is supposed that every man in this country carries about him, for at an Indian feast a knife is never offered to a guest). Reader, be not astonished that I sat and ate my dinner *alone*, [576] for such is the custom of this strange land. In all tribes in these western regions it is an invariable rule that a chief never eats with his guests invited to a feast; but while they eat, he sits by, at their service, and ready to wait upon them; deliberately charging and lighting the pipe which is to be passed around after the feast is over. Such was the case in the present instance, and while I was eating, Mah-to-toh-pa sat cross-legged before me, cleaning his pipe and preparing it for a cheerful smoke when I had finished my meal. For this ceremony I observed he was making unusual preparation, and I observed as I ate, that after he had taken enough of the k'nick-k'neck or bark of the red willow, from his pouch, he rolled out of it also a piece of the "*castor*," which it is customary amongst these folks to carry in their tobacco-sack to give it a flavour; and, shaving off a small quantity of it, mixed it with the bark, with which he charged his pipe. This done, he drew also from his sack a small parcel containing a fine powder, which was made of dried buffalo dung, a little of which he spread over the top, (according also to custom,) which was like tinder, having no other effect than that of lighting the pipe with ease and satisfaction. My appetite satiated, I straightened up, and with a whiff the pipe was lit, and we enjoyed together for a quarter of an hour the most delightful exchange of good feelings, amid clouds of smoke and pantomimic signs and gesticulations.

251 The dish of "pemican and marrow-fat," of which I spoke, was thus:—The first, an article of food used throughout this country, as familiarly as we use

7: Catlin R, E-5 (1832-1840) 1857
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251 bread in the civilized world. It is made of buffalo meat dried very hard, and afterwards pounded in a large wooden mortar until it is made nearly as fine as sawdust, then packed in this dry state in bladders or sacks of skin, and is easily carried to any part of the world in good order. "Marrow-fat" is collected by the Indians from the buffalo bones which they break to pieces, yielding a prodigious quantity of marrow, which is boiled out and put into buffalo bladders which have been distended; and after it cools, becomes quite hard like tallow, and has the appearance, and very nearly the flavour, of the richest yellow butter. At a feast, chunks of this marrow-fat are cut off and placed in a tray or bowl, with the pemican, and eaten together; which we civilized folks in these regions consider a very good substitute for (and indeed we generally so denominate it) "bread and
415 butter." In this dish laid a spoon made of the buffalo's horn, which was black as jet, and beautifully polished; in one of the others there was another of still more ingenious and beautiful workmanship, made of the horn of the mountain-sheep, or "Gros corn," as the French trappers call them; it was large enough to hold of itself two or three pints, and was almost entirely transparent.

I spoke also of the earthen dishes or bowls in which these viands were served out; they are a familiar part of the culinary furniture of every Mandan lodge, and are manufactured by the women of this tribe in great quantities, and modelled into a thousand forms and tastes. They are made by the hands of the women, from a tough black clay, and baked in kilns which are made for the purpose, and are nearly equal in hardness to our own manufacture of pottery; though they have not yet got the art of glazing, which would be to them a most valuable secret. They make them so strong and serviceable, however, that they hang them over the fire as we do our iron pots, and boil their meat in them with perfect success. I have seen some few specimens of such manufacture, which have been dug up in Indian mounds and tombs in the southern and middle states, placed in our Eastern Museums and looked upon as a great wonder, when here this novelty is at once done away with, and the whole mystery; where women can be seen handling and using them by hundreds, and they can be seen every day in the summer also, moulding them into many fanciful forms, and passing them through the kiln where they are hardened.

576 Whilst sitting at this feast the wigwam was as silent as death, although we
595 were not alone in it. This chief, like most others, had a plurality of wives, and all of them (some six or seven) were seated around the sides of the lodge, upon robes or mats placed upon the ground, and not allowed to speak, though they were it readiness to obey his orders or commands, which were uniformly given by signs manual, and executed in the neatest and most silent manner.

431 When I arose to return, the pipe through which we had smoked was presented to me; and the robe on which I had sat, he gracefully raised by the corners and tendered it to me, explaining by signs that the paintings

10: Neill H4(no date) 1884 NQ17 Mandan NQ17

son who Lewis and Clarke found in October, 1804, trading among the Indians. On the 19th Henry and party came in sight of the Missouri. He writes in his Journal: "Descending the high banks we came to the river Bourbeuse [Bourbeux, Moiy.] We had much difficulty in crossing; on both sides nothing but soft clay, into which our horses sunk almost up to their ears. Having got through we washed and cleaned them, and ourselves in the Missouri * * * At 2 o'clock we saddled and proceeded on passing near to the water side. At the foot of the Lodge de Serpent is a bank upon the north side of the Missouri, about three hundred feet high; the side fronting the river is very steep and barren composed of gravel intermixed with a quantity of flat decayed stones of bluish and iron color with some streaks."

A short distance from the foot of the hill was a Gros Ventres winter village[1] and at 4 o'clock in the afternoon they arrived opposite the mouth of the Knife River, on the bank of which a mile from the Missouri, was also a village of Gros Ventres.[2] Riding down on the north bank of the Missouri, a distance of five miles, to a Mandan village, "we passed," writes Henry, "through one of their old villages that was abandoned a few years ago; they have now built about a mile lower down the river. Near this deserted village we saw great numbers of the dead exposed upon stages about eight feet from the ground. The envelopes or coverings are generally of dressed leathe- and parchments, many of which were still good, whilr others were decayed, and nothing but the bones appeared. e * * We now met a Mandan who was well armed, he ac* companied a party of women that were hoeing corn, and he served as their guard. On perceiving us, he instantly came up and shook hands with us and expressed himself by signs that we should put up at his village. We saw numbers of women and children at work in the corn field.

Just before we entered the village we were met by the chief of the place, Chat Noir * [Black Cat] and a number of the natives. Every one of them were shaking hands with us, and bid us welcome. The chief then conducted us to one of his huts, appropriated for the reception of the strangers. He has another, in which the principal friends of his family resides. He keeps one of his wives, in the one we were in, to attend upon his guests, cook, bring water, etc., and to serve as a bed fellow if required.

In a moment, the whole village flocked around us, and all were curious to see what articles we had brought to trade, and they were neither troublesome, nor impertinent. Having unsaddled our horses, and taken our baggage into the hut, the

* Lewis and Clarke made Poscopscah or Black Cat, the first chief of the village, and the grand chief of the whole Mandan nation.

1 [See category 116, p. 322, for section, missing here, which is in original account. Ed.]

2 [See category 116, p. 323, for missing section. —Ed.]